THE BOOK OF COMMON PRAYER

An Instrument in Pastoral Theraphy

Edward A. Groves, Jr.

Library of the
Church Divinity School
of the Pacific

No. 18745 Class ZT G884
Ex Dono Author
Date 1946

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/bookofcommonpray00unse_7

THE BOOK OF COMMON PRAYER

An Instrument in Pastoral Therapy

by

Edward A. Groves, Jr.

A.B. University of California (1943)

A THESIS

submitted in partial fulfillment of the requirements

for the degree of

BACHELOR OF DIVINITY

in the

DEPARTMENT OF PASTORAL THEOLOGY

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, California

June 1946

APPROVED:

Henry A. Shires
Advisor

Henry A. Shires
Dean

GRADUATE THEOLOGICAL UNION LIBRARY 1962

Filed (1952-53C)
Date Librarian

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

ZT
G884

TABLE OF CONTENTS

18745

TABLE OF CONTENTS

TABLE OF CONTENTS

		PAGE
INTRODUCTION		i
PART I.	STATEMENT OF PRINCIPLES AND THEORY RELATING TO THE ADEQUACY OF RELIGION AND WORSHIP AS AGENTS AND INSTRUMENTS OF THERAPEUTIC INTEGRATION OF PERSONALITY	
CHAPTER I.	The Role of Religion in Integrating the Maladjusted personality	1
CHAPTER II.	Worship as the most Effective Element in Religion for Integration	10
PART II.	EXAMINATION OF THE BOOK OF COMMON PRAYER	
CHAPTER III.	Emergence of the Book of Common Prayer with regard to Therapy.	27
CHAPTER IV.	Characteristics of the Book of Common Prayer which fit it for use in Therapy	31
CHAPTER V.	Analysis of Selected Services and Parts of the Book of Common Prayer in the light of Liturgical Worship as an integrative force in personality	36
PART III.	SUGGESTIONS AND COMMENTS CONCERNING THE USE OF THE BOOK OF COMMON PRAYER IN THERAPY	
CHAPTER VI.	Practical Applications of the Use of the Book of Common Prayer by Pastors in Curative and Preventive Therapy, together with a consideration of the place the Prayer Book holds in the life of the Churchman Today	45
CHAPTER VIII.	Conclusions and Summary of the Argument	57
BIBLIOGRAPHY		71

INTRODUCTION

The value of the Book of Common Prayer of the Protestant Episcopal Church in the United States of America as one of the most ideal manuals for use in the public worship of God has long been recognized. The expressions of various kinds of prayer whether of thanksgiving, petition, intercession, confession, or adoration, are balanced, dignified, comprehensive and beautiful.

The range of subject matter for the use of groups in liturgical services of worship is inclusive of human experience itself. The language of the prayers is majestic and simple at the same time. There is little to be desired in the book as a whole.

There is, however, one use of this book of worship per se, which has been overlooked and neglected by the clergy of the church. It is an instrument for individual and group therapy which can and should be used more specifically and self-consciously in the pastoral ministrations which the clergy are called upon to perform.

It is not the purpose in this thesis to suggest or imply that the Book of Common Prayer should be used as a book of private devotions, or that it might supplant the many fine books extant for that purpose. Rather to suggest that as a book of public worship used in common by various people, and by individuals it may be used to greater effect

in pastoral therapy with those who are in a state of spiritual distress and who come to the clergy for help.

To accomplish this it will be pointed out in this thesis first that the role of religion in integrating maladjusted personality is an important one. And second that the element in religion most vital to accomplishing this end is worship.

After so delineating the field of religious values for therapy, certain applications of the worship element of religion for integration of maladjusted human personality, will be advocated.

The history of the Book of Common Prayer gives evidence that it came out of the lives of men and women who were faced with the same problems as those faced by the people the clergy are called upon to counsel and help. And since it does come so out of life, the book can be made to minister to life in this specialized way.

Some of the characteristics of the Book of Common Prayer which fit it particularly for this type of therapy, though it is a book of common worship, will be cited with the purposes of clarifying its potentialities in this field.

Three chapters will deal with the analysis and application of the contents with the principles of therapy in mind. These chapters will also demonstrate briefly how this therapy may be made a part of the equipment of the pastor in dealing with the problems of his people.

Interest in the possibilities of the Book of Common Prayer for therapy in pastoral work is stimulated by the recognition of the fact that the book holds such a lofty view of man's social and cosmic relationships. Also by the recognition of the further fact that most clergy are performing their pastoral duties of integration of human personalities with instruments derived from the sciences stemming from psychology, rather than from the religious heritage of the Christian tradition. Or they are ignoring the disciplined scientific approach and trusting to their own 'common-sense feeling' of the various problems brought to them and proceeding from there to the religious approach.

It is true that most clergy give the psychological and psychiatric disciplines, or their limited knowledge of them, a Christian content which the practitioners in these fields either neglect or do not understand, through ignorance or lack of sympathy. But it is possible to minister to men more effectively with an avowedly Christian body of material such as is found in the Book of Common Prayer, implementing its use through knowledge of certain principles of psychotherapy thoroughly understood and carefully applied.

For such implementation it is necessary therefore for the priest to have a thorough knowledge of the nature and history and purposes of the Book of Common Prayer services, offices, and individual prayers, and their unique potential contributions to the thought and feeling of people

in our modern world. In short he must carefully study and make his own the rationale of the contents of the book.

Obviously also, the priest must have a thorough knowledge of the needs of his people as a group and as individuals.

Both of these sets of knowledge, happily, most of the clergy have. It remains then, to determine how best the individual priest can bring the services of the Book of Common Prayer to bear on the problems of his people, in such a telling way as to correct maladjustment in personality.

The following is the definition of "integration of personality" which will be used in this thesis: The bringing together of discordant drives of the personality by the unifying power of God in order to meet and cope with the problems and contingencies of life successfully and satisfyingly.

Also for the purpose of this thesis "therapy" means, as in medicine, "a healing of a condition which is unhealthy". For instance, rendering a person's attitude toward his work healthful, where before it had been morbid.

The principles set forth here apply to preventive therapy as well as to corrective or curative therapy. The Book of Common Prayer is an excellent means of preventive therapy since it presents a well-integrated and lofty conception of all life. The loyalties of the individual

worshipper in using the Book of Common Prayer are raised to high planes and are not allowed to rest on base loyalties and devotions. The person who is well-trained in the use of this book is conscious of an ideal which is ever before and above him while he is contending with the "realities" of existence. And yet he feels that they are his but for the reaching and appropriating.

The preventive aspects of this use of the Book of Common Prayer however are primarily applicable in the realm of Christian Education rather than in the area of pastoral relations. No great effort will be made then to delineate this aspect of the therapeutic use of its contents.

While designed for use as a book of public common worship, the book can also be used and applied to the problems of the individual as well as to the problems of the group.

Group therapy will have to be pursued with the assistance of explanatory and teaching sermons which will apply principles of therapy in the light of the worshipping congregation.

Individual therapy may be accomplished by the usual means of counseling in interviews with the purpose of demonstrating to the person seeking help how he can re-orient his life through attendance at church services and understanding of what is said in them.

Psychotherapy is being used widely today, by both general practitioners and those trained as psychiatrists,

without the remotest connection with religion. There are the rare cases to be sure, of the churchman who is also a psychiatrist or general medical practitioner using psychiatric techniques, but this is by no means the general rule.

The attempt often here used (in psychotherapy) is that of integration of the personality on the nearest level at hand, no attempt being made to reach or help the person counseled reach, an integration on the highest levels. The dominant motivation of these practitioners is to accomplish some sort of integration of the patient using scientifically proven methods--but to establish an integration without particular attention to the level upon which it is established.

There is often no regard for the spiritual welfare of the patient. These practitioners go just so far, and then they are thrown back on something which they choose to call the personality or the "total functional milieu" rather than the "spiritual life" of the person.

No condemnation of such practitioners is here intended. They are often pressed for time and are sometimes wary of any suggestion of religious integration. But they are frequently going no farther than the scientific understanding of the personality factor in the lives of their patients. Ultimately the whole life of a person is not just the summation of its parts: physical, spiritual and environmental,

but it is the whole of the person's life which must, in Christian eyes, be seen as a spiritual matter.

Quite frequently the practitioners mentioned above do excellent work in making it possible for a person to live a reasonably successful life on a lower level of integration. But that is not the goal of the Christian pastor.

Therapy from a religious and Christian point of view must take into account the whole person. Psychobiology has come nearer this than any other branch of psychology. But it too fails by falling far short of the spiritual integration of the personality, accomplished through the therapy of religion.

Since psychobiology seems of all the branches of psychology to approach more nearly the integration of the whole personality as a therapeutic measure, it merits a more careful consideration than passing mention.

Psychobiology represents the Adolf Meyer school of psychology. Billings in his manual for nurses and clinicians has spoken of psychology as dealing with the functional nature of consciousness by and through which the working of the neurological whole is sustained as a unit in the stream of activity. And physiology deals with the organic functions of the individual which are beyond the mental, as for instance, the activity of the nervous system itself, heart action, gastro-intestinal functions, and glandular capacities, as

these might be carried on in detached organs or systems. Psychobiology, however conceives of no separation of organ and function, in accounting for personality patterns. It takes into account individual part responses and functions together with organic condition as these are seen in the total and mentally integrated behavior of the person.

Edward G. Billings, A HANDBOOK OF ELEMENTARY PSYCHOBIOLOGY AND PSYCHIATRY, The Macmillan Co., N.Y., 1939, pp. 15,16.

Billings conceives the person as the organ of the mentally integrated function. It is with the meanings of things in the life of a person, whether those things be the activity of involuntary organic functions or the activity of another person in the patient's environment such as a mother-in-law's response to one's driving, which forms the subject matter of psychobiology.

Totality of experience and reaction with their multitudinous relationships of psychobiology rather than isolated act or performance of mentation, or overt expression or emotional reaction. Relationships of isolated factors to the totality of reaction and of such totality which must be seen to be in a constant state of flux, to the environment in general, form the subject studied and manipulated by psychobiological techniques.

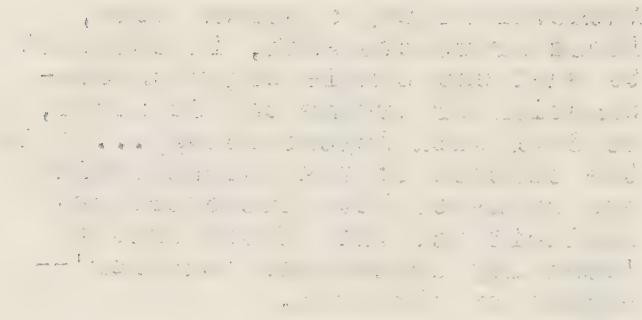
> Whenever we say a person does, feels or reacts with, in contrast to what one single organ or combination or organs can do alone, we deal with psychobiology...It is the science of the understanding and study of both the overt and implicit activity fused into a 'mentally integrated behavior'--normal or abnormal.

Ibid., pp., 16, 17.

Surely this is what the clergyman does when he tries to integrate the personality of a person who comes to him for counsel. It is also the aim of the preacher when he speaks to his people from the pulpit. It is the aim of all therapy whether individual or group.

Surely this is the aim too of any service of the prayer book to 'deal with the meanings of things in the life of a person'. But there is more than this in any service of worship. The therapy employed by the Christian pastor deals with the meanings of things in the life of a person as those things are seen in relation not only to his environment and his own physical body and being, but in relation to God's plan and will for the world and for him specifically.

By inserting mention of God's plan for the individual, and for the world, we take the whole matter out of the realm of clinical psychobiology and place it in the realm of the pastoral relationship of pastor and parishoner, or counselee,



and their relationship to God in their combined efforts to find integration and harmony in the life of the person seeking help.

Something more then, is provided by this religious orientation of the personality than the understanding and study of it as a phenomenon. The pastor-parishoner relationship, and the goal of that relationship: the God-creature and child relationship, provides a unique and peculiar dynamic for commencing and sustaining integration for a maladjusted personality, the while standing guard against the frailties of the human mind and emotions.

This of course only holds good if the pastor is well-trained in and wisely uses certain basic psychological principles and is a devout man himself.

PART I

STATEMENT OF PRINCIPLES AND THEORY RELATING TO RELIGION AND WORSHIP AS AGENTS AND INSTRUMENTS OF THERAPEUTIC INTEGRATION OF PERSONALITY

CHAPTER I

THE ROLE OF RELIGION IN INTEGRATING MALADJUSTED PERSONALITY

CHAPTER I

THE ROLE OF RELIGION IN INTEGRATING MALADJUSTED PERSONALITY

The practice of religion, as one of the functions of the human personality, is concerned with:

> ...the devotion of the total self, through service and adoration, to the highest cause of which one is now conscious, providing that cause is deemed worthy of the devotion of all men, and is symbolic of ever higher unexplored values.

Henry Nelson Wieman and Regina Westcott-Wieman, NORMATIVE PSYCHOLOGY OF RELIGION, Thomas Y. Crowell Co., N.Y., 1935,p.38.

This is Wieman's functional definition of religion.

Another statement relevant to the present discusstion of the role of religion in human life is found in Holman's book, THE CURE OF SOULS.

> Now, religion has always been the most powerful of all available resources in winning victory for men in all these areas of need. It unifies their discordant impulses about noble purposes; it effects satisfying social adjustments both in human and cosmic relationships; it gives life meaning and value.

Charles T. Holman, THE CURE OF SOULS, University of Chicago Press, Chicago, Ill., 1932., p. 220.

In most definitions of religion and statements of the nature of religion, one finds an empnasis upon this desire

to plumb the meanings of life in order that the devotees may make sense out of the task of living their life, corporately or individually. And the desire to plumb the depths of life eventuates in some statement or body of statements about life and the relationships of life, in order to give meaning and value to living.

It is the nature of the Christian religion to lift men higher and higher until they find themselves face to face with God; and it is on this plane that men find their best selves available for living in the world in which they find themselves socially and cosmically situated, to which they must make a response.

In such a heterogeneous yet rigid matrix of requirements it is difficult for the observer to classify the widely disparate cases of spiritual ill-health. But when one comes to a discussion such as the present related to the pastoral function, it is possible to limit the field of maladjustment to those cases which come before the minister as his special concern. And of course, even in this limited field the variety betrays a vast complexity of problems. But even in this complexity and wide variety it is possible to subsume it under two main types. The first type is those cases arising from feelings of social maladjustment; and the second, the cases arising from feelings of cosmic maladjustment.

The point of view from which this classification is made is that there are two primary areas of one's environment to which human adjustment is made, and in which adequate and efficacious adjustment must necessarily be maintained, in order that one may experience and enjoy peach of mind and function happily and successfully realizing true self-hood.

Ibid., p. 145.

The 'devotion of the total self...to the highest cause of which one is now conscious' aims toward the correction of feelings of social or cosmic maladjustment. It is the nature of religion to minister to this type of personality difficulty; it may misfire or be sadly lacking in satisfying this elemental dual need of human life, but this is the aim of all religion. And the function of religion is to bring man to, or show him the way to such devotion of the total self. The growth of all the great religions shows this, and preeminently Christianity at its best accomplishes the task of leading men to this devotion and shows the way in which it may be accomplished.

The human being who is socially maladjusted, who has lost all or part of the social recognition and support which he once had, is in danger of having the very essence of his personality undermined.

It has been well-said that the best way to kill a man spiritually and sometimes even physically is to ostracise him, cut him off from all social acceptance and approval. Man needs the feeling of belonging to the human race. He needs outward evidences of this fact of relationship. And to threaten that relationship, vital to his happiness, is to push him to seek acceptance in the human family. In so seeking he usually is pressed to find help from someone who represents something or someone higher than himself. He is pressed to find a loyalty that is above him. In short, he is forced by circumstances to seek a religious approach to his problem. That may be the conventional religious affiliations or some spurious affiliation which to him at the time seems the height of his loyalty.

And so it is also with those whose life is in danger from 'cosmic' maladjustment.

> Likewise, if feelings of cosmic maladjustment trouble one--that is, if something threatens one's sense of harmonious relationships with one's world, with the cosmic forces upon which one is dependent, with one's God--happy self-realization is hindered. We must feel at home with our fellows and in our world if we are to be ourselves.

Ibid., p. 145, 6.

The growth of the Christian religion has revealed an increasing concern for refining its practice toward the end of allowing a greater facility in achieving social and cosmic

adjustment. The growth of and refinement in theology have shown this in the sphere of cosmic adjustment. Man has sought in theology to find the meaning of life, the life of man--the meaning of evil, both natural and moral, the concept of God, i.e., the theological explanation of the discoveries of science, the concept of man's place in the universe and his destiny, the present day concern with the ancient Christological doctrines, and doctrines of heaven and hell.

In the realm of social adjustment, the Christian religion has grown along the line of facilitating that adjustment of man to his fellow beings in social relationships. Christian missions have had as their keynote, the dynamic and effective ideal of love of neighbor which our Lord taught. In its social implications the Christian motive of love has sought to make clear the place of every man in the fabric of human life lived under God.

The role of religion in integrating maladjusted personality is not one which is restricted to individual cases coming before the pastor. It is rather a catholic scope which seeks integration for society as a whole around the fact of the person of Jesus Christ, the redeemer of mankind. Redemption itself, the capstone of the Christian way of life, proposes the adjustment of the personality to that highest personality known to man, Jesus Christ. Without such adjustment there is no redemption.

It is the aim of religion to achieve a 'rapport' with life which will yield happily adjusted lives both socially and cosmically. This aim is variously expressed in the purely contemplative religions as well as the purely activistic religions. It is important to note that while religious experience which is heavily weighted either toward the activistic or the contemplative, does not cause maladjustment, it can and does (depending of course upon the degree to which these extremes dominate the experience) aggravate incipient or already existing maladjustments.

The exclusive extremes of contemplative and activistic religious experience to be found within Christianity, as well as in the various world religions tend to inhibit proper adjustment socially and cosmically. The contemplative Christian religious life on the one had finds a barrenness in social adjustment and soon runs afoul of social maladjustment, unless it is tempered with active practice of the Christian virtues in something, for instance, akin to the corporal works of mercy, feeding the hungry, clothing the naked, welcoming the stranger, visiting the sick, and the like. And the purely activistic practice or that practice of Christianity heavily weighted with activism, forfeits that sense of the <u>numinous</u> which Otto has so well expressed in THE IDEA OF THE HOLY. And so forfeiting this sense, the man who practices excessive activism in Christianity

runs afoul of cosmic maladjustment. The activism which he so fervently practices holds no meaning because it has no completely satisfactory 'higher' to which it carries him. Or his 'higher' so completely transcends his experience that he feels no result of its dynamic. His appropriation of activism is second hand. It originally came from those who did in all truth feel the presence of God. But he has taken it (activism) as the be-all-and-end-all of his Christian profession.

And down through the ages of the Christian church, the balance of the contemplative and the activistic has been the practice which led to the most happily adjusted personalities. It has been revealingly stated that the greatest saints of the church are those who walked with God, and were therefore impelled to walk with men, thence to be forced back to God, and back again to men.

Likewise the Christian church has witnessed in its history a predominant emphasis on the 'sacrament of the word', the exaltation of preaching as that which will allow men to adjust to the social and cosmic environment in which they find themselves.

While preaching and reading the Word of God do integrate spiritually, alone and exalted to an exclusive place as the dominant elements in man's worship, they exclude the possibility of achieving adequate worship experience.

Participation in the activities of the faithful believers--the exaltation of fellowship at the expense of preaching and religious services, has been strongly advocated as the essence of social and cosmic adjustment. It was felt, and is felt by some groups of Christians--the Protestant denominations particularly--that by fellowship with those of one's own religious persuasion and moving out thence to the active practice of religion, he will attain to that knowledge of God and fellowship with Him that others find in religious services of worship. Closely akin to activistic practice of Christianity, this emphasis leaves one without that feeling of awe and reverence and sense of 'at-homeness' in the world.

The reading of the Scriptures also, has been advocated as the primary means of achieving that 'devotion of the total self...to the highest'. The Word in service of the soul--as that Word is more or less distinct from and divorced from services of worship--has been advocated as the means for adjustment and harmony in human life. This, too fails to yield an entirely satisfactory adjustment.

And others have fiercely advocated a 'religion of my own' as the one means of finding true self-realization and happiness in the living of their lives.

And on down through the history of the Christian religion it has been the emphasis of contemplation or activism, to the relative exclusion of the other, as the practice

which will allow man to find his true place in society and in relation to his God, making him happiest and most effective in living his life.

At their extremes, however, these practices and beliefs are symptoms of maladjustment in either the social or the cosmic relationship of man to his world. And as symptoms of maladjustment such practices appear as perversions or at best malformations of true religious living.

The closer approximation of balance between the contemplative and the activistic religious life, whatever forms those practices take, eventuates in a satisfactory and effective functioning of the Christian profession.

Unquestionably then, a worship which embodies all elements is the most effective means for integration of the personality which will enable a person to live life effectively and happily.

CHAPTER II

WORSHIP AS THE MOST EFFECTIVE ELEMENT IN RELIGION FOR INTEGRATION

CHAPTER II

WORSHIP AS THE MOST EFFECTIVE ELEMENT IN RELIGION FOR INTEGRATION

The worship of God is the primary reason for being of the Christian church. That worship finds various modes of expression within a balanced practice of the Christian profession. Contemplative and activistic individual or group worship whether in religious and pious works or in the various activities of a modern Christian church, are all parts of the primary function of the worship of God, which is the raison d'etre of the Christian church.

When this central purpose of the church is overshadowed by an exaggerated emphasis on one factor or the other of the component parts of worship as stated above, the Christian unit in question ceases to be a church and becomes a society for good works or of ingrown piosity.

The Christian, in his church, should find free play for his individual and contemplative approach to God. He should also find free play for his desire to mingle with his fellow-christians and achieve a sense of unity with the "cultus".

> The social situation which the congregation engaged in the act of public worship creates is unique and is freighted with potentialities for personality liberation and expansion which are not easily overestimated.

Karl R. Stolz, PASTORAL PSYCHOLOGY? Abingdon-Cokesbury Press, N.Y., (revised ed.) 1940, p. 253.

Such free play as he finds for all these elements should minister to his primary purpose of worship of God.

He should feel that when he is indulging any of the corporal works of mercy, visiting the sick, or welcoming strangers or ministering to the needs of others, that he is in essence worshipping God. He should feel that when he is listening to a sermon, or even preaching a sermon, he is as really worshipping God only doing it in another way. And likewise, when he is enjoying a social function sponsored by his church, he is, by virtue of the fact that he occupies a place in the unit of Christian society, worshipping God.

He should feel, also, that when he reads his Bible alone in his own home, he is worshipping God.

In any activity pursued in life, he should come to feel in time, that he is living his life in a worshipful attitude as a Christian.

Of course, this may seem a very un-natural, self-conscious and obvious attitude for a person to have. And so it is if it is not appropriated by the individual as a part of his being. Upon conscious reflection this should be his primary realization; but while prusuing his life as a Christian these things should be a kind of sub-conscious backdrop to his whole life.

Now of course, in those parts of the life of the Christian which are avowedly worship experiences--his church attendance at services which are supposed to be the periods for the worship of God--he should feel that he is worshipping God.

All too frequently that is not so, since all that calls itself worship is not of necessity worship. In some Christian churches this is nothing but a lecture period when a man stands up to talk about ethical principles culled from the Bible. And again, in other churches where there are all the outer acoutrements of worship, liturgy, vestments, music, manual acts, the intending worshiper finds nothing approximating what he feels worship should be. It is merely a recital of certain prescribed liturgical phrases.

All aspects of the life of the Christian, whether the seemingly secular or the overtly religious, must, then, minister to the all-pervading need of integrating and adjusting the self totally in all its complexities to God and His will

> There is no means comparable to worship for the purpose of securing the adequate, efficient, and satisfying adjustment of the entire personality to the total environment, social and cosmic. Indeed this is the very end that religion seeks, and worship is the most vital activity of religion. It seeks to know and seeks inspiration to do, the will of God, and thus maintain fellowship with him. Worship is a socializing experience in the widest possible reaches of personality.

Op. Cit., Holman, THE CURE OF SOULS, p. 259.

Worship in the widest sense of that word--the devotion of the whole life of the Christian to God--can be either individual or corporate. A man, when he is ministering to a sick friend as a Christian, out of charity and a sense of his Christian duty, is worshipping God as an individual. And when he, with others from his own unit of the Christian church, performs acts of mercy together such as caring for a group of underprivileged boys, he is worshipping God by a work of mercy corporately executed.

He may not call it worship, and indeed would be surprised if one should tell him that in doing that particular thing he was worshipping God. But if he is true to his Christian profession he is doing just that. And as a matter of psychological fact, if he is not conscious of performing an act of worship while so serving others, he will do a better job of Christian service. Upon reflection, after he has performed his duty, he may in the sense of a task well done and a duty discharged, realize that in truth he was worshipping God.

Obviously, also, the more overt acts of worship--prayer, praise, devotional reading of Scripture or other reading--may be performed individually or corporately.

> The term 'worship',..includes both private and public worship. Both have their values in achieving the ends sought, and each supplements the other...at its best it is a highly adventurous effort to discover the good will of God, and to find in his fellowship adequate motivation to accomplish it.

Ibid., Holman, THE CURE OF SOULS, pp. 259,60.

Worship, them, whether it is contemplative or active, individual or corporate, ministers to the integration of the personality of the worshipper.

Of all the means available for securing the total adjustment and integration of the personality to its surrounding environment (social and cosmic) worship is the most effective. Educational means, psychological means vocational means, the means of acquiring new friends and acquaintances, all depend upon power and aid from others like ourselves. Worship is the only means available that reaches high enough and brings the power of God to the service of the individual.

If one seeks power and aid from God in the accomplishment of His purposes in all the sincerity and honesty that true worship demands, he has in worship an inestimably valuable instrument of adjustment. With the honesty and sincerity of true worship, there can be no discordant accompaniments of dodging, evasion or equivocation. Succeeding to worship thus, a man is immeasurably aided in reflective thinking, social discovery and sharing with his fellows in this quest for God's Will. The sense of having one's will joined with that of God affords a motiveation second to none in dealing firmly and realistically with one's problems. And worship is the ideal atmosphere in which one may come to a comprehension of God's purposes

for one's life. In the atmosphere of worship one has that person-to-person relationship which gives subjectivity to his problems while retaining the saving objectivity of the worship-experience. One is afforded an opportunity to determine what God's purpose is in the worship experience by a critical examination of the probable and possible results of alternative possible courses of action.

The immediate question which is raised when one states that worship is the most effective element in religion for integration, is: What kind of worship among its multitudinous forms, is most effective?

Again we find two extremes. One of the predominant characteristics of Protestant demoninational worship is that it is "Word-centered". It places the preponderance of emphasis upon the Word--reading and preaching of the Word as found in Holy Scripture--to the exclusion of any sacramental worship mediated by liturgical form. Likewise, one of the predominant characteristics of Roman Catholic worship is that of placing preponderance of emphasis upon the mystical, sacramental elements of worship. There is in the Roman Catholic form of worship little or no participation by the people in the act of worship as it is centered on the Altar, whereas in the Protestant worship the participation of the people is, almost complete.

There is this distinction them, in worship--on the one hand, the completely "Word-centered", and on the other the completely "Sacrament-centered". It is a distinction which in the former instance renders social integration easy, while inhibiting cosmic integration; and in the latter renders cosmic integration easy, while inhibiting and stultifying social integration within the worship situation, because of the difficulty of participating as a group in the worship situation.

Having made these observations it may be proposed that Anglican worship at its best achieves the mean between these two extremes of Protestant and Roman worship. It is an historical and liturgical fact however that one of the leading motives behind the formulation and arrangement of the worship of the Anglican Church was the marriage of the Protestant principle of congregational participation and the Roman principle of priestly leadership in worship.

The status of worship in the religious practices of our contemporary world is divided into three parts. There is the Protestant denominational freedom of worship, and the Roman strictly channeled worship, with the Anglican form of worship in between which neither allows complete freedom nor does it demand worship performed according to a rigid matrix of prescribed form.

The commonly accepted conception of the relationship between human interdependence in service and the worship

of God is that the service of man is the end of life and worship simply a means toward the accomplishment of effective service. Too often it is the conception of our contemporaries that the real occupation of Christian living is the love of the bretheren, and worship the sure means to its accomplishment. The Summary of the Law is turned around often in the lives of Christian people as though it required: 'Thou shalt love thy neighbor as thyself, this is the first and great commandment, and the second is like unto it and its effector, thou shalt love the Lord thy God with all thy heart, and with all thy sould and with all thy mind'.

But in reality worship is the central emphasis of the Christian life and the end of human living.

> Our prayers, our meditations, our Communions, our attendance at church services, should be so many 'moments' of concentrated worship in a life which is, in its essential quality, all worship...All other activities of the Christian life--work, duty the love of our neighbors--are either the expression, the consequences, of our worship, or means toward making it more worshipful.

Lindsay Dewar and Cyril E. Hudson, PSYCHOLOGY FOR RELIGIOUS WORKERS, Harper & Bros., N.Y., 1934, pp. 94,5.

The character, qualitatively and quantatively, or our service to our fellow men is the test of the reality and value of our worship. And this conception of worship is characterized by the content and ethos of the worship epitomized in the Book of Common Prayer.

When we have achieved this conception of worship and prayer, seeing worship and not service as the end, we may say that all life is of worship 'the consequence, the expression...or means of making it (life) more worshipful'.

Hence the very fact of living is the worship of God. What else than this could we mean when we say in the Holy Communion: 'And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee?'

Rather than the term 'contemplation' the authors just cited above prefer the term 'prayer of simplicity' and by this term they mean a state of mind wherein effort largely ceases. The term comes from that first coined by Bossuet. It is a state of mind in which the person apprehends directly, immediately and relatively effortlessly the things of God.

It is by this prayer of simplicity that worship ministers most effectively to integration of personality.

To be sure this type of worship is not to be found as self-consciously practiced discipline in most people who come to the pastor for counsel, but it is frequently experienced in what we may call flashes of worshipful intuition and insight.

While, however, this type is not to be found in the average person as a practiced discipline, it can be grasped by the ordinary person and the usefulness of it may be seen

immediately when it is presented sympathetically and clearly in terms that the counselee can understand.

> The prayer of simplicity...is primarily an act of intuition. The really significant thing about it is the intellectual insight which it brings, rather than the absence of any effort to attend.

Ibid., PSYCHOLOGY FOR RELIGIOUS WORKERS, p. 38.

It is precisely intellectual insight into his problem, aided by religious commitment that the priest or counselor wishes to induce in his counselee by the use of worship.

In answer to a question which may be raised in this regard, such expert use of worship is certainly not immediately at hand in service of a person seeking integration and adjustment for the spiritual ills which beset him. But it is the task and duty of his counselor to give him or demonstrate to him the possibilities and potentialities of such a use of worship which will allow him to use it as an instrument which he can manipulate himself--and manipulate expertly in a relatively short time.

In order to accomplish this with his counselee, a pastor must realize that training, which is thorough, but of necessarily short duration, must be given before his counselee can use worship for the integration and adjustment of his problems.

Too many people today are led to believe that human beings are endowed with a sort of special prayer instinct.

They feel that prayer is inherent in the human being as a sort of reflex action.

While man does not have an inherent instinct of prayer or a 'prayer-reflex', he does have a capacity for prayer and worship. But a capacity is quite a different thing from an instinct and as such it must be nurtured and developed. It can, after development be seriously abused by neglect and it ceases after neglect to be readily available for the use of the individual.

Transmission of the method of using this capacity and the acquisition of the method are necessary. It is a learned technique of living. Instruction and training are necessary to learn it.

The reader may wonder how the pastor will have time to engage in such a program with the people who come to him for help with their problems. But in other procedures of counseling, if the pastor intends to correct a man's thought patterns so that he arrives at a more objective realization of his problems, he must take time to teach him how to use new modes of thinking if he is to do any lasting good. New habits of thinking and reacting are not instinctive and inborn just as prayer is not an inborn instinct--but both are capacities capable of development through instruction and use with the aim of acquisition.

There are five steps or acts in private prayer generally agreed upon by psychiatrists, which may be used by the pastor

in counseling the use of worship. They may well be practiced in the application of the Book of Common Prayer for adjustment and integration of personality problems.

The first act is that of complete relaxation, the 'celebration of the sacrament of silence'. Any physical aids to relaxation are suggested to induce the relaxation of the emotions and the mind. Stolz states that serenity and objectivity are necessary.

The second act is 'a survey of the possibilities for aid and encouragement which reside in God'. In this act, the resources resident in God, not the problem to be solved, are the objects of one's attention.

And the third step or act, involves coming to grips with the problem needing solution. In this step relentless facing of the problem is demanded.

In an act of prayer which is intended to aid personality reconstruction and re-integration one is bound to reach certain judgments concerning the disposition of his life, if the prayer is sincere and forthright. And when one refuses to take such intelligent judgments and abide by them, he has negated any good which might have come from the prayer. He might just as well not pray if he is unable to take the consequences derived from earnest prayer.

Such degradation of prayer only makes the more virulent the personality defect, and has the effect of rendering the whole idea of prayer impotent.

The fourth step follows logically on the third and issues almost naturally from a coming to grips with the problem. It is the prescription of a solution or remedy to the problem. Needed changes in pattern of living, possible decisions to be made, changed attitudes are thought through. And when it is not immediately evident as to what the remedy may be through the process of prayer, it is advised that later attempts at various intervals may prove successful.

And the fifth step involves a verbalization of the remedy and re-orientation of life which has been seen to be necessary in the preceding step. Vocal statement of the statement of remedy is suggested as is repetition of this statement in order to lend it vividness and reality and desirability.

Ibid., Stolz, PASTORAL PSYCHOLOGY, p. 243 ff.

This use of worship by our Lord is illustrated effectively by Stolz in citing the temptation in the wilderness. Our Lord's baptismal experience brought to His consciousness his uniqueness. This is characterized as the problem to be solved. With the problem brought home to Him with great intensity, He moved on in the process to relaxation, meditation, analysis, creative thinking, and internalization.

Our Lord's choice of the wilderness which was, we are led to believe, uninhabited by humans. This gave Him the physical environment of relaxation. The temptations are seen by Stolz to be the period of consideration of the possibilities resident in God's will for the pursuit of his mission in life. Three questions presented themselves "What function should under all circumstances have the precedence?" The answer to this was the temptation to save himself (in this instance from death by starvation) in order to accomplish his mission. "By what method should he introduce himself to the people and do his work?" Answered by the temptation to cast himself down miraculously from the spire of the temple unhurt, thereby performing a feat so startling that he could achieve immediate results. "What attitude should he take toward leaders whose outlook and objectives differed from his?" A possible answer in 'the temptation to fall down and worship Satan, to conciliate the opposing forces in the seats of ecclesiastical or political power by compromising his ideals, might have seemed like laudable strategy, like a friendly conspiracy to be all things to all men in order that he might win many'.

It was by intellectual incisiveness that our Lord was delivered from the insidiousness of each of these proposals. The fourth step as outlined by Stolz was accomplished by Jesus when he set forth the three principles as remedies to

the problem of his uniqueness. The principle that bread has a place in life but it is a subordinate place, that self-preservation is not by any means the deciding factor in life, the principle that sensational procedures are inferior to those of teaching, individual contacts, and the 'contagion of personal contact, and the transforming power of fellowship'. And the third principle, fidelity to ideals at any cost.

And the fifth step, internalization, Stolz sees implied in the way he met subsequent crises involving these principles.

Ibid., Stolz, PASTORAL PSYCHOLOGY, p.247 ff.

Clearly one may find a good deal to question in the Christology of Dr. Stolz: but his analysis of this account in the light of the use of worship in solving problems is interesting and sheds considerable light on the technique.

To the present in this chapter nothing has been said of the efficacy of group therapy through worship. A few references to Dr. Buttrick's treatment of prayer will suffice to show that the principles of worship can be demonstrated to the individual with problems so that he can take them into the environment of group worship and find help from that experience.

The therapy brought to bear on the group itself by the pastor while the group is worshipping must be introduced by

gradual education of members of his flock, the realization on the part of the pastor of the potential healing inherent in group worship, and by sermonic explanation and exposition.

Personality gathers something peculiar and essentially valuable from the crowd in worship. Unless a man can find a sense of community which transcends earthly communities in a high community embracing all earthly communities, he is a lost and lonely soul because all other communities short of that higher community fail him. There is some sober truth in the alleged dogmatism that 'outside the Church there is no salvation'. It is not dogmatic when it is properly understood. The Church saves man from both broken community which is social maladjustment and the fatal egocentricity which is cosmic maladjustment. And the church nourishes man in the eternal.

> Group prayer not only completes private prayer in the joy of togetherness, but saves togetherness from its own internal strains.

George A. Buttrick, PRAYER Abingdon-Cokesbury Press, N.Y., 1942, p. 242 ff.

In this extended chapter, it is claimed and demonstrated, that worship, which is balanced between the contemplative and the activistic is, whether performed in the group or by the individual, the most effective element and instrument in religion for integration. In its balanced form, reaching

effectively both upward toward God and outward toward man in service, worship is the vehicle of faith; and the occupation of the faithful soul communing with God is his upward reach, and serving his fellows in his outward reach truly finds integration in his life and adjustment of his personality to the highest he knows.

PART II

EXAMINATION OF THE BOOK OF COMMON PRAYER

CHAPTER III

EMERGENCE OF THE BOOK OF COMMON PRAYER WITH REGARD TO THERAPY

CHAPTER III

EMERGENCE OF THE BOOK OF COMMON PRAYER WITH REGARD TO THERAPY

Outlined thus far are the principles of religion and specifically the Christian religion which play a role in, or which may be appropriated by the pastor and counselor to play a role in the integration and adjustment of human personality.

A categorical statement is made to the effect that worship, of all the elements of religion, is the one most adaptable to the purpose of therapeutic counseling of those with problems of maladjusted personality.

Further we have stated categorically that the Anglican forms of Christian worship as found in the Book of Common Prayer constitute the nearest approach to the balanced worship which is necessary to successful therapy.

While the statements here apply to the Anglican Prayer Books as a whole as they were revised from the Church of England Prayer Books, the present discussion is limited to the Book of Common Prayer in use in the American Episcopal Church.

In the present and the three succeeding chapters an examination of the Book of Common Prayer will be made in the light of these statements, concerning the use of worship for therapy.

The Book of Common Prayer preserves in a dynamic form some of the capital liturgical treasures of the Hebrew-Christian

religious heritage. They are liturgical gems which catch the rays of the light of the wisdom of God and shed them upon the task of living in this "transitory life".

To anyone who has had any appreciable experience with the Book of Common Prayer, the insight, wisdom, and godliness of the authors of the various parts of the book is obvious. The authors may be unknown, they may be persons of distinction and affairs in their various generations, they may be humble children of God who had the privilege of seeing His love and his grace; and endowed with a facility of expression leave their mark on this expression of the religious life of the centuries. They may have lived several thousand years ago or they may be citizens of the twnetieth century.

There are those sections of the book which have passed out of general usefulness in their present form as complete offices, as for example, the office for the visitation of the sick and the Thanksgiving of Women after Child-birth. But even in these the spirit of the office is still valuable for the Christian life; and some parts of such offices are still usable, and eminently effective.

The principal fact which impresses the reader and user of the book is that in the various offices and rites as a whole, and in the individual prayers, one feels that they have risen out of life with all its transiency and unhappiness--that they came from the very same environment which plagues men today as it has always plagued men--the

fact of living life effectively, happily and righteously. Furthermore, one is struck by the fact that while issuing from various lives not unlike one's own occupied with the moil of earthly living, these expressions of faith and praise and petition rise above, transcend and illuminate the earthly sphere of our everyday lives.

This emergence of the Book of Common Prayer from the life of the ages of Hebrew-Christian tradition has been fraught with perplexities, and disappointment and even blood-shed. The destinies of states have entered into the composition and arrangement of the present book. The agreements and differences of theological discussion have had their part in the settlement of phraseology of the various parts of the book. And the end is not yet. There is a continuing of the struggle to make the book fit and minister to the needs of the times without sacrificing the comprehensiveness and dignity of time honored expression which is one of the chief charms of the contents of the book. But men do not look to an end of their search for expressions of their faith and praise and thanksgiving and 'new occasions teach new duties' of expression of our trust in God and our understanding of the social scene in which we find ourselves. Likewise 'Time makes ancient good uncouth' so that those things which once were held

dear in the worship of the church must be replaced by a more fitting usage.

This book them, because it has risen out of life itself through the mediation of godly people who were determined to see life whole and touch it with nobility, is admirably suited to the healing of souls sick with the very life which stimulated the thoughts which it contains.

CHAPTER IV

CHARACTERISTICS OF THE BOOK OF COMMON PRAYER FITTING IT FOR USE IN THERAPY

CHAPTER IV

CHARACTERISTICS OF THE BOOK OF COMMON PRAYER FITTING IT FOR USE IN THERAPY

As a book rising out of life for the service of living individuals in worship, it possesses certain characteristics which fit it for use by pastor and counselor in the therapy of maladjustment and disintegration of personality.

So to review the characteristics of the Book of Common Prayer, is then, to take a cross-sectional view of the contents as they epitomize the element of worship, and hence minister to sick souls.

These characteristics reveal the potential which is resident in the Book of Common Prayer for the use of the pastor in counseling.

In the first place, because it is the most striking characteristic, the whole of a man's life at its crises is encompassed by the offices and rites of the book. From the cradle to the grave, at the important periods of a man's life there is a connective in the Book of Common Prayer with the life of God and with his will for man.

The beginning of life is signalized in Baptism; the period of growth and maturation, in the offices of instruction; the age of puberty and young adulthood, in the Order of Confirmation; the period of beginning a new life independent of home and parents, by the Form of Solemnization

of Matrimony; the establishment of a family, by the Churching of Women; the exigencies of physical existence, by The Order for the Visitation of the Sick; and the Communion of the Sick; and the departure of the soul from the body, by the Order for the Burial of the Dead.

Furthermore, though we have largely grown away from thinking of the procession of day and night as crises, they still hold a fundamental and truly basic place in the changing of our lives. This fact is recognized in the Book of Common Prayer by the retaining of the Daily Offices.

The Order for the Administration of the Lord's Supper or Holy Communion is a recognition that throughout life we must have spiritual sustenance, and the Ordinal signalizes our need for leadership and example in living our lives from day to day under God. The Form of Consecration of a Church or Chapel is a recognition that man must have a place set apart especially for his worship of God.

The nurture of life from birth to death in the faith of Jesus Christ is contained in the Prayer Book.

In the preface to his book THE PRAYER BOOK AND THE CHRISTIAN LIFE, Charles C. Tiffany has stated that his object 'is to indicate the conception of the Christian life which the Book of Common Prayer presupposes, elucidates and strives to nurture'. That there are certain presuppositions about the Christian life in the Prayer Book is undeniable. But that it elucidates those conceptions or nurtures them is

questionable because elucidation and nurture must come from those who teach the use of the book and minister with it, or study it. The Book of Common Prayer subjects life to certain disciplines which are incontrovertible and, in the Christian life, inescapable.

The Prayer Book leads one to the conclusion that it takes for granted that prayer is the root of Christian life. The whole emphasis of the book is to 'lead and educate the Christian flock...in devotion, not in instruction'. Confession of faith and statements of the nature of that faith are couched in terms of a worship act. Throughout the services of the book one feels the reiteration of the claim that prayer is the basis and foundation, the very substratum of the Christian life. There is no hint, as in some of the devotional books designed on the Prayer Book, that fellowship or service is the underlying factor of Christian life.

And then the very fact that it is called 'common prayer' a fact borne out in the rubrical directions of the services, indicates that the Christian life is not only individual but social as well.

The profound thoughts and skillful arrangement found in the prayers and services lead to the discovery that the Prayer Book sees the common Christian life as intelligent. It seeks to reveal life, not shroud it in shadows of ignorance and magic. It reveals life by the light of knowledge and conviction.

It is in the language of the people who use it, and that language is not, for the most part, so ancient and archaic that it is completely incomprehensible. Nor is it the vernacular of the everyday affairs of the poeple who use it. Rather it is language which holds lofty meanings and genuine substance. One has the feeling when using the Prayer Book that there is more in most of the prayers and services than can be got out of them by the meditations of a life-time.

The Prayer Book also has the characteristic of molding into even the non-Biblical prayer, the spirit of holiness found in the best parts of the Gospel stories.

In the book is incorporated much of the Scriptures, the whole book of Psalms and liberal sections of the Gospels and Epistles. It is to be lamented that some of the selections of Scripture, especially in the Epistles are quite unsuited to the modern churchman's understanding.

The dignity of the Prayer Book, also, is a characteristic which is appealing to the modern churchman because of his felt need of something decently ordered as compared with his informal and sometimes crude everyday affairs.

The appeal to the reason found in the prayers is another characteristic which fits this book for therapeutic use. The logical arrangement of the Litany and the Bidding Prayer is reassuring to a confused mind. One has the

feeling that nothing is done hurriedly or without careful thought here.

Life looked at through the eyes of the Prayer Book becomes steadier because that is the way the Prayer Book looks at life.

Appeal to intelligence, dignity, Scriptural background, reasonableness, Christian life as normally a prayer life, lack of equivocation in the discipline of life, these are all presuppositions in the Book of Common Prayer which lend themselves well to soothing, challenging, illuminating, and solving the problems of the distressed soul.

CHAPTER V

ANALYSIS OF SELECTED SERVICES AND PARTS OF THE BOOK OF COMMON PRAYER IN THE LIGHT OF LITURGICAL WORSHIP AS AN INTEGRATIVE FORCE IN PERSONALITY

CHAPTER V

ANALYSIS OF SELECTED SERVICES AND PARTS OF THE BOOK OF COMMON PRAYER IN THE LIGHT OF LITURGICAL WORSHIP AS AN INTEGRATIVE FORCE IN PERSONALITY

The dominant note of the Choir Offices is the reading of Scripture and the singing of God's praise in canticles. The teaching of the Word of God from the Scriptures is summed up in a statement of belief, a confession of Faith in the Creed. And the services end with a group of prayers of intercession and thanksgiving.

Such services are God-centered and issue in a consciousness of the necessity for the Christian life-service of man. Appealing not only to the emotion they are superior to forms of worship which only make this appeal. The appeal and claim is for a bona fide exercise of the mind as well as the heart. Unlike the administration of the Scraments they call for active personal participation on the part of the worshipper. Any ex opere operato quality is entirely lacking.

Because of these characteristics these offices are admirably fitted and suited to therapeutic use since they give the worshipper something to do, and demand an exercise of the mind as well as the heart. And the worshipper is brought to see that through his own response to the service in mind and heart he receives help from God. No magic or even suggesting of magic can persuade the worshipper that just by sitting passively all his problems will be solved.

In structure the Offices resemble a dialogue between God and man.

> ...God's word in sentences and exhortation, man's response in confession, the Lord's Prayer and in the congregational praise which follows; the Word of God in Lessons, and our response in Canticles; the challenge of the Creed, and the reply of prayer; the Word of God in the sermon, our response in hymns and offertory; finally the Word of God in benediction.

Boston Clergy Group of the Episcopal Evangelical Fellowship, A PRAYER BOOK MANUAL, The Cloister Press, Louisville, 1943,p.8.

Such a constancy and fluidity as this provides in worship is tremendously helpful in integration of personality and adjustment, since it maintains a stability wherever the office is heard, and participated in; and it allows for enough variation so that the worshipper may find varieties of expression for his own needs.

When a maladjusted person, sufficiently prepared by his counselor, participates in such a dialogue with God, he finds assurance in the Word of God, serenity of heart in the ideas presented, and challenge for thinking out his own problems, together with a sense of belonging in the response of the whole congregation.

As was stated above in Chapter I, the main classification of the widely differing and various cases of spiritual

ill-health which come before the pastor may briefly be reduced to two: those who are beset by feelings of social maladjustment and those who are beset by feelings of cosmic maladjustment.

With this general classification in mind one approaches the service of Holy Communion with the feeling that it is eminently suited to adjustment and integration of personality when the person seeking help has been properly prepared, because it is in its climax statement of its faith in the words of the Creed. (the Communion of the congregation) a capital instance of the dual function of worship--man reaching up to God and God coming to man. The worshipper receives God and God receives the worshipper as is clearly stated in the Prayer of Humble Access.

The preparation for this act epitomizing the 'perpendicular' and 'horizontal' action of worship in Communion suitably begun with what is generally known as the 'Liturgy of the Word'. The Church here listens to God speaking to it in the Commandments or the Summary of the Law, Epistle, Gospel and Sermon. The climax of the first period of the service is the reading of the Good News of Christ, and the response of the Church to the Gospel is the statement of its faith in the words of the Creed.

The function of the Sermon is, as it has always been in the Hebrew Christian tradition, the interpretation and exposition of the Word of God. This function of the sermon

shows how God is still revealing Himself in and to men in all ages. This part of the service is a living, vital word, wrought out of the experience of a Christian man. New generations demand a fresh and vocal expression of abiding truth, and the sermon allows for this.

The preparation of the worshipper as a member of the Church is now complete and the Church proceeds to make its offerings and prayers to God who has spoken to them. The Church is offering of itself in this section of the service. Every member of the Church participating in offering of their substance for the work of the church (the money they place on the alms-bason) the praise in hymn or anthem and the offering of the elements by which they will perform the act of communion. These offerings are presented together with the Prayer for the Whole State of Christ's Church. The offering of the penitent hearts of the Church in the Confession is made in response to the invitation and God answers in the Declaration of Absolution and the Comfortable Words. And the people respon to this declaration and assurance by lifting their hearts in thanksgiving.

Thus the Sursum Corda carries the Church, which has offered prayers and material gifts for God's work, upward to that 'one, single, central and continuous act of praise and thanksgiving' in the Eucharistic Consecration.

> It (the third movement of the service) continues (from the Sursum Corda) in the thanksgiving of the Preface. It reaches a supreme height in the adoration of God for creation uttered in the Sanctus. The closing words of the Sanctus, 'Glory be to Thee, O Lord Most High', are immediately taken up and carried on through the Prayer of Consecration. The opening words of this prayer, 'All glory be to Thee, Almighty God, our heavenly Father', echoing the tones of the Sanctus introduce the thanksgiving for redemption. The act of praise and thanksgiving is carried forward through the Memorial of the Words of Institution in which our Lord took bread and gave thanks, through the Invocation and the Oblation of the elements and of ourselves, to the final doxology of the Lord's Prayer, in which the people unite in the act of consecration.

Ibid., A PRAYER BOOK MANUAL, p. 23.

One is brought to the act of communion, through preparation of his heart and mind, presentation of his substance and his will, and participation in the act of consecration.

> ...What goes on at the altar-rail is in no sense a private transaction between God and the individual. It is essentially an act of communion between God and the Church, between God and the Christian community.

Ibid., A PRAYER BOOK MANUAL, p. 24.

Thus a person is part of a social whole, the Christian community, but he can make his own private petitions, intercessions, thanksgivings, confessions, and adoration of God, bringing himself to cosmic and social adjustment.

And the Church makes response to God's self-giving signalized by this service of Communion, by the post-communion Thanksgiving and the Gloria in Excelsis.

The orderliness and constancy of the service from one church to another lends itself well to the provision of a sense of stability which is one of the things most needed by all people suffering from maladjustment of personality in any of its forms. And the variety of prayers contained within the scope of the service assures a person that some portion of it will impinge upon and illuminate his particular needs.

Probably in no service of the Church will the maladjusted and spiritually ill person find such power and appeal and soaring flight to the presence of God as in the Litany.

In this service one speaks to God immediately and face to face of the turbulence of the life of the world.

> Christianity alone accepts the fact of suffering as enshrined in the heart of God himself, lifts it up in sacrifice to him, and nails it to the Cross of Christ. The Christian religion alone has power not only to scale the heights, but to descend into the depths; alone among religions, it dares to pray: 'In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment, Good Lord, deliver us!'

Edw. Lambe Parsons and Bayard Hale Jones, THE AMERICAN PRAYER BOOK, Chas. Scribners, N.Y., 1937, p.136.

After diligent preparation by his pastor or counselor,

what beleagured soul, befuddled and distraught by the exigencies of life, would not with all his being say the response 'Good Lord, deliver us' to the prayers seeking God's deliverance from evil, mischief, sin, blindness of heart, pride, envy, hatred, malice, the deceits of the world, the flesh and the devil; and from the natural evils of lightning and tempest, etc. and the carelessness of man, plague, pestilence and famine; and depraved human will in battle and murder and sudden death?

And what soul would not respond with all his being to the mention of the agencies for his redemption and salvation, contained in the next few supplications?

The supplications for intercession by God on behalf of the Church, the President, the Rulers and Magistrates and the clergy and people, and blessing and protection of all people, and on behalf of all nations, are intercessions which will serve to take the worshipper out of himself pushing his mind and heart afield where the affairs of men are under the guiding hand of God.

Few people suffering from disillusionment and bowed down by lives filled with striving to live uprightly against seemingly overwhelming odds, or who are living in paroxysms of fear, or who are standing perilously on the brink of taking a weak and vacillating stand in their life, would not be aided by the remaining supplications in the Litany.

The frankness of the Litany concerning human life, with its earnestness in bringing the supplications of men before

God in simplicity and dignity is appealing and persuasive.

Discussion and analysis has been confined to the Daily offices, the Holy Communion and the Litany because they are the services of the church most often encountered by the average churchman and are hence the most ready to hand for therapeutic use by the pastor.

Other portions of the Book of Common Prayer which can be used outside the worship situation in a church, are the Prayers and Thanksgivings following Evening Prayer, the Collects coming after the Bidding Prayer; and the Family Prayer section at the end of the book with the additional prayers. The Collects for the Sundays and special days of the Christian Year are in many cases suitable for use outside the worship situation, also.

Before going on to a discussion of the use by the pastor of the Book of Common Prayer according to the principles cited and the analysis of services, mention should be made of the discussion of anticipated revision of the Book of Common Prayer which is now in the journals of the church and before the church as a whole. And for this brief mention only one article in the current church press will be cited-that of Dr. John W. Suter in THE WITNESS for March 21, 1946.

The Prayer Book could be considerably enriched and rendered more usable for the purpose which this thesis advocates if some of the suggestions Dr. Suter mentions could be incorporated.

He advocates a further enrichment of the section of prayers following Evening Prayer (pp.35-46) to facilitate our worship and give voice to the needs and situations calling for Christian action which occur between Sundays in a nation such as ours is with its modernity and industrialization. Work on the Collects for the Days is needed in view of their unevenness in quality. The possible substitutions of collects from the wide range to be found in Christian literature should be considered with an eye to replacing the more objectionable and inappropriate ones found in the selections now in the book.

Revision of the Visitation of the Sick with the intent of making it a manual of devotional materials for the family, the individual or the priest and parishoner who is sick.

His comments on Family Prayer are particularly well taken. He advocates that they 'deal with such actualities as school-going; play and recreation; industrial life and farm life; newspapers and radios; health and sickness; happiness as well as sorrow: blessing a new home; seeing a son or daughter off for college; an engagement'.

Such enrichment of the Family Prayer section of the book would be admirably suited to the use of the book here advocated; although these prayers may be found in other books of devotion. But then, the other books of devotion are not found in the hands of Christian men and women in the church as much as is the Book of Common Prayer.

PART III

SUGGESTIONS AND COMMENTS CONCERNING THE USE OF THE BOOK OF COMMON PRAYER IN THERAPY

CHAPTER VI

PRACTICAL APPLICATION OF THE USE OF THE BOOK OF COMMON PRAYER BY PASTORS IN CURATIVE AND PREVENTIVE THERAPY

CHAPTER VI

PRACTICAL APPLICATION OF THE USE OF THE BOOK OF COMMON PRAYER BY PASTORS IN CURATIVE AND PREVENTIVE THERAPY

At the outset to allay any misunderstanding, it is not intended to suggest that this is a complete method of counseling and therapy in itself. To achieve the best results from his efforts at helping people to live their lives more effectively and happily, the pastor must use the conventional forms of therapy and counsel; it is only the intention here to suggest that this use of the Book of Common Prayer will be a useful adjunct to that therapy which he is already using. With different people in widely differing circumstances and degrees of maladjustment and disorientation of personality, the priest may have to use nothing but the conventional type of pastoral counsel, or using that together with this suggested technique, he may find that the one or the other should be used first. With a person who is not familiar with the Book of Common Prayer of course it would be useless to start with it. But with one who has some acquaintance with it and has used it fairly frequently, it may prove a means of beginning the readjustment or re-orientation with the first interview. In any case it is, of course, obvious that this technique must never be the only one used when the person comes for counsel. The pastor must have some opportunity to discuss his counselee's problems with him, and that is one stage of the usual type of interview.

And now for a consideration of the methodologies to be employed in utilizing the Book of Common Prayer as an adjunct to counseling and the development of its use as a technique for giving religious orientation to the whole counseling procedure, by forming a link between the worship-situation of both the counselor and the counselee, and the interview.

In the majority of the works concerning counseling there seems to be a definite compartmentalization of counseling situation on the one hand and the 'worship-situation' on the other.

To be sure the counselor is advised to, and in most cases does, bring to the interview the fruits of his own worship; and during the interview he attempts to ferret out the religious experiences of the counselee which may prove of value to his rehabilitation.

But there seems to be a separation between the pastoral conference and the worship-situation. In cases where the pastor advises the use of a book of devotions or readings from the Book of Common Prayer, it is not so presented to the counselee that he will consciously seize upon and use the worship-situation of church services but will attempt to find in this isolated material a solution for his problem.

It is the avowed purpose of the Church to provide a worship-place and a worship-situation for her people--the Book of Common Prayer is witness to that--but when the disturbed person seeks counsel the Book of Common Prayer

and occasions of worship are not linked functionally with the situation which the counseled person brings.

Worship and the services of worship--used privately by selection of parts meeting the need, and attendance on public worship with purposive and conscious application to the need of the content of such public worship--should constitute the foundation upon which the pastor and counselee begin re-orientation and re-establishment of the injured personality.

In this way worship will become an integral part of the life of the person.

It is difficult to over-emphasize the potential of prayer as a therapeutic agent when it is intelligently employed. Personality is controlled, immature personality is developed and the disintegrated or maladjusted personality healed through prayers of confession of wrong-doing frankly faced, petitions for moral uprightness, or guidance in perplexity, and prayers of submission to the will of God.

Prime essentials for effective and effectual prayer are a sound rationale and a dependable technique. The emotional experience of religion as well as the understanding of it is the basis for making religion the dynamic center of one's life. It is rendered impotent if the attitude toward it is one of impersonal objectivity. Such emotional expeeience is the factor which gives religious consciousness its great propulsive power.

> Once embraced with ardor and candid devotion, religion establishes itself as a drive which regulates and harmonizes the facts of personal experience.

Op. cit., Stolz, PASTORAL PSYCHOLOGY, p. 127.

The therapeutic potential of worship then, depends upon intelligent and purposive use of a dependable technique. The therapeutic potential of worship is a fact, recognized by most pastors, and reiterated in the foregoing pages; and the private and public use of the Book of Common Prayer is a dependable technique. It remains for us to describe the application of the Book of Common Prayer for this purpose.

> Of all workers with individuals the pastor is to make intelligent and effective use of religion (and for our purposes worhip) in removing obstacles to personality development, in inculcating germinal truth, in encouraging constructive action... Religion (worship), wisely directed by the pastor, is a catalyzer energizing the emotions, arousing constructive desires, and conditioning conduct and character.

Ibid., Stolz, PASTORAL PSYCHIATRY, p. 127.

It is not possible, in the sustained and intelligently guided use of the Book of Common Prayer, for a person to remain objectively impersonal toward religion, and its usefulness in solving his problems. When one so immerses himself in the services of worship or the private use of the Book of Common Prayer he is beneficiary of that emotional propulsion and lift which comes through the services.

The technique here suggested incorporates into the customary form of counseling this manipulation of the Book of Common Prayer; it is thus only a part of the total counseling situation. But the use of such procedure demands that the pastor or counselor give constant and careful thought to the possibilities in any specific interview for use of the various parts of the Prayer Book.

Since this is not a discussion of Pastoral counseling in its entirety, only citation of the steps in the technique up to the use of the Book of Common Prayer will be made, followed by discussion of that step in greater detail.

The first step is that of establishing rapport with the person seeking help. When this is satisfactorily established the next step is to determine whether any medical examination has recently been made. It will be possible after further questioning in the interview to determine whether a general or specific physical examination should be advised.

After such preliminary discussion the pastor can begin to elicit the complaints. This step involves the usual practice of active listening and careful questioning.

The history of the complaints may then be procured by further careful questioning which is not too pointed and is done in a liesurely deliberate manner.

The personal history of the person is then secured. Age, where born, type of home and family life, relations with father and mother, brothers sisters, friends and

teachers, school record and social life. Early recollections are important here. Then discussion and determination of person's years between infancy and the present.

Then personality traits of the person can be recorded 'Is he sensitive, shy, and shut-in, or sociable and friendly? Suspicious? Moody? Conscientious? Careless in every way? Aggressive? Submissive? Easily hurt and inclined to brood? Or tough-minded? Cowardly? Etc., etc.

The family history is the next information to be procured. Characteristic health of family? Feeble-mindedness? Insanity? Epilepsy? Pauperism? Alcoholism? T.B.? etc., etc.

After these sets of information are procured one may proceed to the formulation of the problem. What his outstanding personality traits are, their beginning and reason for their beginning, general attitude toward life manifested at present. Final formulation should be simple stated in clear concise terms and should be gone over with the person so that he sees himself as he really is. The formulation should always be understood by the person as being entirely tentative. He should be led to express the problem in his own words so that it is his and so that he does not get the feeling that he is being diagnosed.

Along with this summarised appraisal of the problem should go the plan of treatment. This treatment must be designed along the lines of the conference in the pastor's study where the person is brought to a new view of his life

by the discussion of history, and complaint. But it should also include the effort to draw out of the person a realization that one of the major sources of difficulty in his personality is the absence of sound religious practice.

Up to this point in the technique of counseling I have followed the headings employed by Simpson, in THE PASTORAL CARE OF NERVOUS PEOPLE.

Henry Jerome Simpson, PASTORAL CARE OF NERVOUS PEOPLE, Morehouse-Gorham Co., N.Y., 1945, pp. 112 ff.

When this has been accomplsihed, the eliciting of the expression of the new view of his life by the person, it is time to begin prescribing the use of the Book of Prayer.

The person is thus led to put together the new view he has of his life and the means for establishing and maintaining that view with the help of prayer.

Personality maladjustment is generally accompanied by nervousness exhibited in one way or another; and 'no nervous person is free from the danger of lapsing into his neuroticisms until he has that to hold to which religion alone provides'.

Ibid., Simpson, PASTORAL CARE OF NERVOUS PEROPLE, p. 122.

In cases which exhibit themselves to be the result of

loneliness, the pastor may advise the sustained practice of church attendance and participation in the services of worship with the intent of having the person discover how he is needed in his environment, and to achieve a feeling of fellowship with others in worship.

In cases of fear the pastor may prescribe the daily use of the short form of family prayer in the Book of Common Prayer, together with use of various appropriate psalms which he will choose for the person, and the additional prayers for quiet confidence and guidance and trustfulness to be found in the section of additional prayers.

In cases where the personality is disorganized because of facing pain, the pastor may prescribe reception of the Communion at specifc intervals, the use of the collects selected for that purpose of giving strength and courage, and other prayers in the book for that purpose.

In all cases in which the use of the Prayer Book is prescribed the person should be led to see the efficacy of using some such systematic prayer-approach to his problem as is generally found effective by both psychiatrists and pastors.

The pastor might well write out for his counselee the steps of this system and explain it with brief comments making sure his counselee understands the use of it.

I. Relaxation	
II. Survey of possibilities for aid and encouragement resident in God.	This may be aided by meditation on the address to be found in the collects and prayers, addressing as the do, God by his attributes.
III. Coming to grips with the problem itself. This involves a recall of the conference with the pastor.	What similar problems are expressed in the prayers prescribed by the pastor?
IV. Determination of the remedy. Involving a recall of the formulation of the elements of the problem and the projected plan of treatment.	What remedies are implicit in the prayers prescribed?
V. Verbal formulation of the rearrangement necessary for the actual solution of the problem.	

Such therapy to be effective must be followed up diligently and with the willing cooperation of the person seeking help.

After advising the present use of the Book of Common Prayer a word about its place in the life of the churchman of today, and the place it should have in his life will serve to suggest how the use of the book can be enriched and can serve the needs of the churchman more effectively.

The Book of Common Prayer, today holds a position among churchmen which is rather restricted. It is simply and only a manual for use in formal worship in the church. There are exceptions to this, of course, as when one finds a churchman who uses his Prayer Book as a devotional manual, or a random

LIBRARY

source for bed-time prayers. These and any other possible uses today are at best not serving therapeutic ends under direction of the pastor but simply gropings for a satisfactory worship experience to meet needs.

There are reasons for this place of the Prayer Book in the life of our churchmen. Three of these reasons are obvious: a. an ignorance of the history of the book, b. ignorance of its rationale, and c. complete lack of feeling for its ethos outside the regularly scheduled services of the church.

The remedy for first two of these lies in the province of Christian Education and that of homiletic teaching. One can imagine a person brought up on a good sound course in the Prayer Book taught by a priest or consecrated layman and, later in life after Church School days, hearing inspired and intelligent sermons on the nature, use, and feeling of the Prayer Book; the same person associating with a clergyman who had a deep reverence for the best that is in the book and a sound respect for scholarly revision. Such a person would grow up with the book as a companion. It would become to him a 'spring-board' for meditations both formal and informal. It would be a constant source of revelation of the nature of life and God and his place in the world. He would have absorbed up the spirit and beauty of it so that they would mold his life at least in certain of its aspects.

This is, no doubt, what happens today in many parishes and missions throughout the church. But still as far as this is from the place of the book as simply a guide to formal worship services, it is not that disciplined use of the book as is here advocated.

Further education in the matters of prayer book history, rationale and ethos, could take the form of sermons, lectures in classes where the book is taught, and personal interviews--and should always be tied in with pastoral relations and counseling so that the knowledge and feeling gained in a formal setting may come to the surface of the consciousness when one is in spiritual ill-health. And then of course, it should be used as is above suggested when the person comes to the pastor for aid, in the pastoral interview.

Furthermore, education can only be planned and carried into execution and the prayer book can only be used in interviews when the clergyman has thought through the proposed use of the book for himself and his own life.

All too often, unlike the suggested instance cited above, the churchman has no opportunity to see the Book of Common Prayer as other than a beautiful compendium of prayers and scripture passages convenient to have around when called on to lead a group in prayer or when using it in public worship.

The use then of the Book of Common Prayer as a therapeutic measure would accomplish the purpose of giving the

Prayer Book a new and important place in the life of the Churchman by virtue of the fact that to use it as a therapeutic measure, the clergyman and the churchman would have to understand it more thoroughly in its history, its rationale and its ethos. These ends are interdependent, the therapeutic use demands better understanding and the more important place of the book in the life of the churchman requires that it be used in other than the conventional way.

CHAPTER VII

CONCLUSIONS AND SUMMARY OF THE ARGUMENT

CHAPTER VII

CONCLUSIONS AND SUMMARY OF THE ARGUMENT

In the foregoing chapters it has been demonstrated the role of religion is one of the most vital importance in integrating the personality, and of particular importance in re-integrating the maladjusted personality.

Further it has been concluded that of all the elements of religion worship is the most effective in accomplishing integration for the maladjusted personality. It can then be used in its highest sense involving the whole life, as an instrument for integration. And when considered in its highest sense worship whether public or private, contemplative or activistic must be balanced by the other aspects of and practices within worship to achieve the integration sought. All the elements within worship must be present in order for it to be completely satisfactory. One factor or aspect such as preaching or devotion to the ethical demands and social requirements of the worshipful Christian life must not outweigh the other factors or aspects.

The worship atmosphere established by the Book of Common Prayer is an evidence that there is in all ages a felt need for therapy through worship for man's personality difficulties. And while other formularies and books of worship come out of life and demonstrate this fact, the Book of Common Prayer is peculiarly fitted for therapy.

These then are the conclusions arrived at in the preceding pages.

The consequent conclusion is then that by use of the Book of Common Prayer as an instrument of integration together with other conventional forms of counseling pastors will be able to effect religious integration rather than the inconclusive psychological integration which is at best inadequate. The counselor is thus provided with an avowedly religious instrument which is at the same time effective and satisfying in accomplishing the integration which he desires.

The use of the Book of Common Prayer for this purpose requires that a new place be given to the Book of Common Prayer in the life and methods of the pastor; and that he establish it on a new plane in the religious life of his people.

This new use involves his study of his people with it in mind, and his study of the Book of Common Prayer with his people's needs in mind.

In another sphere, that of liturgical scholarship, this adaptation of the Book of Common Prayer to the integration of personality calls for an enlargement and enrichment and elaboration of the rationale of the various parts of the book, with reference to contemporary life. Such study will undoubtedly lay open large areas of application of this principle to the life of men today.

And it will also more deeply embed the Book of Common Prayer in the life of the people so that its value will increase as an instrument for the pastor and churchman.

In order to exploit the possibilities for application of the principle that the Book of Common Prayer is an instrument for integration of personality, it will be necessary to go much further than the few suggestions for application here presented. The purpose of these is simply to show that the principles can be used with conventional methods of counseling.

In addition to study of the rationale and history of the Book of Common Prayer and more careful study of individual's problems in the light of this principle, it would be necessary to investigate the homiletical approach to therapy with an eye to presenting the Book of Common Prayer as an instrument for adjustment through the medium of sermons. The same thing would need to be done with educational materials used in the Church School.

Some careful study of pastoral technique in the therapeutic use of the Book of Common Prayer would have to be made, to answer the major question: "How can an avowedly 'common prayer' book be used for individual therapy"? The pastor must see and continually be conscious of the fact that his people are closely interrelated and their affairs intermeshed, which would be one answer to that question.

And again, how is the pastor to administer this therapy? Is it to be done by prescribing prayers? Or is it to be accomplished by simply advocating further and more conscientious use of the Book of Common Prayer?

These problems of pastoral technique can be met by study of the methods of counseling with an eye to fitting the suggested use of the Book of Common Prayer in where it is most effective.

If the Book of Common Prayer can be brought to bear on the personality problems of the people of the church it will, because of the nature of the book, be an immeasurable pastoral asset to the individual pastor, and will bring to many people that religious and spiritual aid and succour which they desperately seek.

BIBLIOGRAPHY

BIBLIOGRAPHY

Works quoted in the text:

Billings, Edward G., A HANDBOOK OF ELEMENTARY PSYCHOBIOLOGY AND PSYCHIATRY, Macmillan, N.Y. 1939.

Buttrick, George Arthur, PRAYER, Abingdon-Cokesbury Press, N.Y., 1942.

Dewar, Lindsay, and Cyril E. Hudson, PSYCHOLOGY FOR RELIGIOUS WORKERS, Harper and Brothers, N.Y., 1934.

Holman, Charles T., THE CURE OF SOULS, The University of Chicago Press, Chicago, Ill., 1932.

Parson, Edward Lambe, and Bayard Hale Jones, THE AMERICAN PRAYER BOOK, Charles Scribners Sons., N.Y., 1937.

Simpson, Henry Jerome, PASTORAL CARE OF NERVOUS PEOPLE, Morehouse-Gorham, N.Y., 1945.

Stolz, Karl Ruf, PASTORAL PSYCHIATRY, (Revised Edition) Abingdon-Cokesbury, N.Y., 1940.

Tiffany, Charles C., THE PRAYER BOOK AND THE CHRISTIAN LIFE, Thomas Whittaker, N.Y., 1898.

Wieman, Henry Nelson and Regina Westcott-Wieman, NORMATIVE PSYCHOLOGY OF RELIGION, Thomas Y. Crowell Co., N.Y., 1935.

Other works quoted:

THE BOOK OF COMMON PRAYER, certified by Custodian of the Standard Book of Common Prayer, 1940. The Church Pension Fund.

A PRAYER BOOK MANUAL, Boston Clergy Group of the Episcopal Evangelical Fellowship, The Cloister Press, Louisville, Ky., 1943.

Works consulted in preparation:

Clarke, W. K. Lowther, ed. assisted by Charles Harris, LITURGY AND WORSHIP, S.P.C.K., London, 1940.

Dicks, Russell L., PASTORAL WORK AND PERSONAL COUNSELING, Macmillan, N.Y., 1944.

Holman, Charles T., GETTING DOWN TO CASES, Macmillan, N.Y.,1942.

Katz, Daniel and Richard L. Schanck, SOCIAL PSYCHOLOGY, John Wiley & Sons., N.Y., 1938.

Ladd, William Palmer, PRAYER BOOK INTERLEAVES, Oxford University Press, N.Y., (second edition), 1943.

Pym, T. W., SPIRITUAL DIRECTION, Morehouse Publishing Co., Milwaukee, Wis., 1929.

Weatherhead, Leslie D., PSYCHOLOGY IN SERVICE OF THE SOUL, Macmillan, N.Y., 1930.

Wieman, Henry Nelson, METHODS OF PRIVATE RELIGIOUS LIVING, Macmillan, N.Y., 1929.

Periodical:

The Witness, March 21, 1946, article by John W. Suter, Innocent Improvements, pp. 8 ff.

GTU Library
3 2400 00687 0293

LIBRARY USE ONLY